

BULLETIN No. 15.

DECORATION, DEFORMATION, AND CLOTHING.

(Plates viii.-x., and figs. 14-30II.)

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1. Owing to the immense number of variations met with in the way of fashion, I have found it impossible to carry out my original intention of describing seriatim all local costumes, but propose, as far as possible, detailing the various ornaments and means of cover, constituting clothing, according to the portion of body decorated or covered. Even by this arrangement, difficulties are to be seen in that:—A necklet may be worn as a waist-belt; an article donned by a male may be forbidden to a member of the opposite sex, and *vice versa*: an ornament worn throughout one district with a special signification attached to it may have no meaning whatsoever in another; certain ornaments according to their materials of construction are found only in certain areas; a decoration donned on different parts of the body will convey different meanings, an article of dress essential in early life may be discarded with adolescence; and often nothing at all may be worn in contradistinction to a complete costume indicative of rank, virginity, grief, fight, etc. It has been found convenient to distinguish certain waist-decorations or covers as skeins, belts, or bands, circlets, and apron-belts according to the method of fixation in the first three cases, and the presence of a specially woven tassel-fringe in the last. Certain special decorations met with in the North-West District corroborees, and initiation ceremonies<sup>1</sup>, which there is every reason to believe are of foreign origin introduced during the course of trade and barter, have been omitted here.

As a matter of convenience, I also propose dealing in this Bulletin with certain deformations, *e.g.*, tooth-avulsion, nose-boring, digital amputation, and the so-called decorative body-scars, the true origin of which is somewhat doubtful.

<sup>1</sup> Already described in Roth—Ethnol. Studies, etc., 1897, chapters viii., xiii.

2. In the far North-Western Districts, the hair of the head—and especially is this the case with the males—is dressed with fat (snake, iguana, etc.) after growing a certain length, and put up very much after the style of the throms in a mop-broom. This facilitates not only its removal when required for subsequent use in making hair-twine, but also prevents its becoming too closely matted together. On the Eastern Coast-line, from Princess Charlotte Bay to Cape Grafton, the fashion is adopted only by the immediate relatives during the period of mourning, when the hair is allowed to grow previous to its being cut and manufactured into mourning-strings; with children, however, it is a matter of common routine, the throms fixed up with beeswax being still further decorated on occasion with the red and black Jequirety (*Abrus precatorius*) seeds. Hair may be kept short by singeing with fire, or by cutting with quartz-crystal (Bloomfield River), split cuttle shell (Keppel Island), various bivalves (e.g. *Perna*), stone-flakes, etc. At Brisbane, women's hair was always cut short, so as to prevent them catching hold of each other's when fighting—a very common habit this of tearing at the hair. They cut it with a sharp flint or the yugari-shell, its native name. The men's hair, combed out with a pointed kangaroo bone, was allowed to grow long, and when necessary the throms would be cut off to make hair-twine. Head-lice were considered an advantage; a man would often lie down with his head resting in his wife's lap when she would comb his hair, examine for the vermin, perhaps eat some, make a peculiar smacking noise when squeezing others, or, if it were perfectly clean in this respect, she would infect it from some one else's head. The beard was very seldom allowed to grow long. Each sex would have the entire limbs and body, except the genitalia, rendered free from hair by singeing with a fire-stick—parts which they could not reach, their friends would singe for them. The entire surface would then be smeared with charcoal and grease (*T. Petrie*).

3. The pulling out of the moustache or beard, or both, hair by hair, was not uncommon on the Tully River; either another man or his gin will do it for the individual interested, the depilation going on for hours at a stretch. No reason for the practice was forthcoming, though the introduction of razors and glass is superseding it. On the other hand some men would fancy a long beard, and accordingly retain it. Depilation was also practised on the Tully and Proserpine Rivers; on the latter, when hair first shewed on the upper lip or chin, the young men would take hold of a bit of it here and there with a blob of wax,

rub it well in, and so pull it out. The Cape Bedford natives encouraged the growth of the beard. In the Boulia District, the beard is often tied close to its base with a piece of twine to make it look flash, both at corroboree time and on other occasions; in the Gulf country it may occasionally be seen waxed into one or two points (Pl. viii., fig. 1).

4. *Head-net*.—Where the growth of the hair is encouraged as the usual thing, a special head-net (Pl. viii., figs. 2 and 3) is used to prevent the thorns from dangling over into the eyes: it is woven<sup>2</sup> on a circular basal strand, made of flax-fibre (*Psoralea patens*, A. Cunn.) and coated thickly with red ochre grease. It is manufactured by men only in the Boulia and Leichhardt-Selwyn Districts; its Pitta Pitta name is kulpuru, its Kalkadun one kantamara. Another form of head-net, an undoubtedly modern innovation, is made by the women throughout the same areas after the manner and mesh of a European fishing-net, with a conical blind extremity. Another contrivance which ostensibly served to keep the hair from falling over the eyes and face was the now extinct kalgo of the Cloncurry District. It is a long strip of opossum skin with the hair left on, and about seven or eight feet long, made out of the back by starting from about the centre, cutting out concentrically round and round, the strip being subsequently stretched and dried. Winding it round and round the head, just above the ears, both men and women wore it, the custom being to remove it at night.

5. *False hair*.—On the Embley River I met with adjustable fringes, used by the women, and made of small thorns of human hair fixed on a top string, the extremity of each tassel being weighted with a blob of beeswax. The Cloncurry District women and little boys for "flash" purposes wear an artificial whisker, formed of locks of hair cemented together at one extremity with Grevillea cement; such a wolla-kuja is attached on either side to the temporal hair in front of the ear, and hangs to a length of about two inches below the jaw.

6. *Forehead-nets*.—The forehead-net or miri-miri (Pl. viii., figs. 4 and 5)—a name common throughout North-West Queensland—is a spindle-shaped piece of netting quite a foot long, also worn to keep the hair well back, passing over the ears and tied together at the back of the head. It is woven after the ordinary fish-net pattern,<sup>3</sup> though no netting needle is used; in some examples, each

<sup>2</sup> Roth—Bull. I—Sect. 25.

<sup>3</sup> Roth—Bull. I—Sect. 23.

individual mesh may be only one-eighth of an inch long. The material used in its manufacture is either human hair, flax-fibre, or Opossum twine, whichever is used causing variations in the mesh-size. The miri-miri is one of the badges of the last of the initiation ceremonies in the Boulia District, and can be worn by both men and women, subsequently to that stage, at all times, whether corroboree or not. Made by males only.

7. *Forehead Feather-covers*.—The emu-feather forehead dress of the Pennefather River is of two varieties according to the species of bird, black (NGG. arába) or white (NGG. enggenjingana) from which it is manufactured. The feathers are interwoven at their bases by means of two continuous strands in the form of a chain-twist, and as a necessary corollary to the article being constructed on the flat, the chain-twist runs zig zag, alternately from side to side, just like the strainers and colanders from the Lower Mitchell River.<sup>4</sup> It is more or less mitreform, coloured at its base in horizontal bands of red and white, tied by its two extremities to the back of the head, and known to the Pennefather River Natives as tai-pe; though manufactured by women, it is used by men and boys when dancing and when fighting.

8. *Feather-tufts; Aigrettes*.—Feather-tufts or aigrettes are formed of various bird's feathers tied to a small sprig, which is stuck indiscriminately here and there into the hair; on the other hand, feathers may be used by themselves singly. Amongst birds thus utilised are the emu, white cockatoo, eagle-hawk, pelican, turkey, etc., but on the Upper Georgina River I have seen feather-tufts replaced by the tails of the *Peragale layotis*, Reid.

The white cockatoo feather-tuft is met with almost throughout Northern Queensland, but is very common indeed in the eastern half of the State, and is used by males only, either at corroborees, for decorative purposes generally, on fighting expeditions often. At Headingley (Upper Georgina River) it is stuck into the forehead-band (or armlet); between the Mitchell and Staaten Rivers, the Gunanni fix it upright on the top of the head and call it workai-a (fig. 14). The Middle Palmer River Blacks obtain the ornament (KMI. kwa-chil) by trade and barter from the Musgrave and Saltwater River Natives of the eastern coast.



Fig. 14. On the Endeavour, Bloomfield, and certainly as far south as the Tully River, these cockatoo feather tufts may be made wholly from the bird's "top-knot," stuck into a large blob of wax

<sup>4</sup> Roth—Bull 7—Sect. 52.

fixed on the back of the individual's head, giving rise to a gorgeous-looking yellow halo ; at other times, especially between Cardwell and the Tully River, the head is first of all covered with blobs of beeswax, or else completely encased in this material, and the feathers then attached. Additional local names are : MAL. *tchura*, KYI. (Cape Bedford) *mirimbal*, KWA. *arrirgurr*.<sup>5</sup>

Emu-feathers are fixed with beeswax to the hair in both men and women at Cape Bedford.

On the Pennefather River, in times of mourning, members of both sexes attach a red feather, or two of a species of Blue Mountain-parrot to the forelock ; this feather ornament, like the bird from which it is derived, is called a *mantenuta*. Similarly worn by women, under the same circumstances, is the red flower of the *aranyi*, the local name of the Coral-tree (*Erythrina vesper-tilis*, Bentham).

9. *Knuckle-bones*.—Knuckle and similar bones from the kangaroo or dingo, and up to about two and a half inches in length, are fixed with cement by string to the tuft of hair over the temporal region, whence they dangle one on each side in front of the ears, in the Boulia and Upper Georgina Districts.

10. *Tooth Hair-ornaments*.—The double tooth-ornament<sup>5a</sup> is formed of an oval-shaped blob of cement into which a couple of incisor teeth of the kangaroo, rarely of the dingo, are fixed ; the cement employed is that of the *Triodia* or *Grevillea*. There is an aperture in the base of the ornament through which a small lock of hair from over the centre of the forehead is passed and thus fixed, with the result that the tips of the two teeth rest midway between the eyebrows. On occasion it is made to hang from a forehead band instead. Though used by both sexes at corroborees and other festive occasions, it is manufactured by men only in the Upper Georgina, Leichhardt-Selwyn, Cloncurry, Upper Diamantina, and portions of the Boulia Districts. In 1897, it was not being made at Marion Downs, neither on the Mulligan, Lower Georgina, nor Middle Diamantina Rivers. Local names for this ornament are—PPT. *milka*, KAL. *yirrara*, MIT. *yirran-ggal*. In the Burketown area is to be found a similar single

<sup>5</sup> At Brisbane the yellow top-knots made into bunches on wooden skewers, would be stuck into the hair tied up in a knot at the back of the head ; used by "doctors" and great fighting men. Ordinary male mortals would just have feathers from the "Blue-mountain" or "Green" parrot, or (on the coast) swan's down stuck into the thorns of the hair and beard. (*T. Petrie*).

<sup>5a</sup> See Roth—Ethnol. Studies, etc., 1897, fig. 253.

kangaroo-tooth ornament attached to the hair at the temples, but here used by children only; on Mornington Island, a double tooth-ornament is attached to the temporal hair of the females.

11. *Shell Hair-ornaments*.—At Cape Grafton, around Cairns and Atherton, etc., a comparatively small oval-cut piece of pearl shell is fixed by means of beeswax to the hair of the beard, temples, or forelock. Nautilus shell (MAL. kopa-kopa) is similarly used on the Tully River.

12. *Fillets and Circlets*; Opossum, etc., twine.—From the fact that Opossum twine is met with very much more commonly in the western than in the eastern portions of North Queensland, fillets, etc., made from this material are but rarely to be observed in the latter portions of the State; that from the Tully River, where the Mallanpara call it mitin after the animal, is the only reliable example that I can call to mind. In the North-Western Districts, the Opossum-string fillet<sup>6</sup> is made of four separate circlets of Opossum-twine bound together flat by means of four ties, with the result that a band-like ornament, over a foot long, consisting of eight closely apposed strands, is produced; the extremities of this composite band are looped into the two tying-strings to be knotted at the back of the head. The Opossum-twine is of the winding type,<sup>7</sup> being spirally wound around a central human hair core, while, so far as the ties are concerned, they are always made of plant fibre. The strands, as well as the ties, are greased with red ochre—all Opossum-string ornaments are in fact treated in this manner throughout these districts. The fillet has sometimes been observed worn like a necklace in the Boulia District, and both as a necklace and armlet in the Cloncurry District. It is (1897) still manufactured, by males, in the former, but rarely now in the latter, and may be worn by either sex any time subsequently to the first of the initiation ceremonies. Its Pitta-Pitta name is mungkala, the same as applied to some other Opossum-string ornaments; in the Maitakudi language it is the chabo of the Leichhardt-Selwyn District where exceptionally it used to be made of Rock-wallaby hair.

There are two varieties of the Opossum-string ring or circlet (PPT. mungkala. MIT. woppulara) in the North West Districts, according as they are single or double. In the former case, according as the central core is thick or thin, around which the Opossum-twine is spirally and closely wound, the diameter varies for different examples; in the latter, the two circlets are fixed

<sup>6</sup> Roth—Ethnol. Studies, etc., 1897, figs. 258, 259.

<sup>7</sup> Roth—Bull. 1—Sect. 15.

together with two ties, at places more or less opposite. As usual, they are coloured red and greased. Single Opossum-string circlets are also common along the Lower Gulf of Carpentaria coast-line, where as a general rule they are left free from both pigment and fat; like the fillets of the same material elsewhere, they are made by men only, but here also used by men alone. GUN. minganda. On the Pennefather River Human-hair rope, NGG. prallatana, is manufactured by women for the use of the young men at initiation, when it is tied round the head.

13. *Fillet; Dingo-tail*.—In the Boulia District, a Dingo-tail may sometimes be worn over the forehead like a fillet and tied by strings at the back; sometimes feather-tufts may be stuck, and so supported in position, underneath it. The Dingo-tail was also worn by the Brisbane males, who called it gilla; used at corroborees, fights, and first put on at the initiation ceremony. A twine fillet-band was similarly employed by the men. Tied round the forehead of the Kippas at the Kippa ceremony, and worn neither before nor after, was the snake-throttle which, after being cut out would be slit open and wound round a stick to keep it flat, when not in use (*T. Petrie*).

14. *Fillet; Eel-bone*.—The Eel-bone ornament (MAL. wakai) of the Tully River and neighbourhood is formed of two such bones attached (fig. 15), with their concavities inwards, into a blob of beeswax. Several of such units may be attached to a length of fibre-twine, and tied across the forehead at the back of the head; sometimes, it may be fixed and used as a necklace, while on occasion a unit by itself may be seen attached to the fore-lock.



Fig. 15.

15. *Fillet; Nautilus-shell*.—The Keppel Islanders used to string together a few comparatively-large irregularly ovate pieces of Nautilus (yellam), each unit drilled with two holes, and tie the end at the back of the head, the shells resting over the forehead of the men; amongst the Whitsunday Island and Cape Grafton folk I also saw true fillets similarly made with double-drilled pieces, but I have never met with them anywhere else. In all three cases these ornaments were also worn as necklaces by the women. Elsewhere, the individual units composing these shell fillets are drilled with a single aperture, through which the double-strand connecting string is woven on a chain-twist pattern. As a general rule, the units are cut rectangular (fig. 16) on the Peninsula and Eastern Coast-line

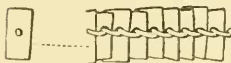


Fig. 16.



but oval on the Lower Gulf shores. It is true that oval ones are occasionally met with around Cairns, Cardwell and the Tully River, but there is reason to believe that they have been bartered from the Carpentaria coast, via the ranges and the Mitchell River. Worn by the men as fillets, by the women as necklaces<sup>8</sup>, at the Bloomfield River, Cape Bedford, and Princess Charlotte Bay. By the time that the Princess Charlotte Bay specimens are bartered to the Middle Palmer, via the Musgrave River, they are worn by both men and women as necklaces only. Local names: KYI. (Cape Bedford) dirl-ngar, KYE. jil-nga, KMI. ni-ra.

16. *Fillet ; Toad-stool*.—The only fillet of vegetable origin that I know of is that composed of pieces of the Red Toad-stool (*Polystictus cinnabarinus*, Fries.), used by the women at Keppel Island<sup>9</sup>.

17. *Ear-piercing ; Ear-rings*.—The piercing of the ears would appear to be peculiar to the Cape York Peninsula. On the east coast it has been observed as far south as the Tully River, but the practice is said to have been acquired here within recent years through the South Sea Islanders and bêche-de-mer fishing-boats. Captain Cook's voyage<sup>10</sup> has a record from the Endeavour River, where the natives were said to "have holes in their ears, but we never saw anything worn in them." I have observed it from Princess Charlotte Bay northwards, in males only, and also with nothing worn, the right ear at Saltwater River, the left on the Princess Charlotte Bay coast-line, and both at Night Island. Occasionally, the aperture may be so artificially enlarged (*e.g.* at the Coen River) as to allow of the loop so produced being thrown forwards over the whole organ. On the Gulf side, *e.g.* Pennefather and Embley Rivers, the males also alone have both their ears pierced, and may wear ear-rings which could however be more correctly described as tubes (Pl. ix., fig. 1), they being as much as two and a quarter inches external diameter and over four inches long. Such a tube (NGG. wà-amau) is made from the *Bombax malabaricum*, De Cand. (NGG. baiperi), the core of which is hollowed out with a kangaroo-bone awl, the exterior being subsequently smoothed over with the rough leaves of *Ficus orbicularis*, and finally painted red. In the North Western Districts,

<sup>8</sup> Sect. 35.

<sup>9</sup> Lunnholtz figures a complicated brow-band from the Central Queensland coast, but I have never found anything like it (Among Cannibals, p. 331.)

<sup>10</sup> Hawkesworth's edition, London, 1773, p. 203.

but alone among the Cloncurry natives and then solely amongst some of the older men, ear-holes in which a kangaroo-bone is said to have been worn, were present (1897); piercing however is never practised here nowadays.

18. *Nose-boring*; *Nose-pins*.—The nose may be found pierced in both sexes, *e.g.*, Pennefather, Middle Embley, Palmer, Endeavour, and Bloomfield Rivers, Cape Bedford, and whole North West Queensland; pierced in the males, sometimes in the females, *e.g.*, Princess Charlotte Bay; in males alone, *e.g.*, Cape Grafton and apparently in the Wellesley Islands; sometimes, in the males it being non-obligatory, *e.g.*, Rockhampton. The operation is very usually but not always performed by one of their own sex (Pennefather River), is sometimes connected with the initiation ceremonies (Bloomfield River, Rockhampton, Brisbane) while at others is absolutely independent of it (North West Districts, Princess Charlotte Bay). The implement used for the operation is either a pointed piece of bone or hardened wood. A short soft piece of "white wood" is often used immediately subsequent to, and continuously after, the operation during the next few days to keep the wound open; it is finally replaced by the proper nose-pin. At the Macdonnell Electric Telegraph Office the wound is said to be dressed with human breast-milk. At Brisbane, the nose was bored in all males, either before or at the kippa (initiation) stage; women's noses were never pierced. A drizzling rainy day was chosen, and the head held in the lap of an old man who would keep slapping the victim's ears, and shouting aloud while the operation was being done—the rain, the slapping, and the shouting being supposed to take the pain away. Another old man—one who had especially long nails on the left thumb and fore-finger was generally chosen—would then catch hold of the septum drag it down, and, just above, pierce through it a pointed skewer. This was next removed, and its place taken by a short (two or three inches) rounded piece of wood. If the victim proved obstreperous, his hands would be held down. Almost every day, he would go down to the water and, under the surface, slew the stick round and round in the wound, so as to prevent it sticking. This would continue until the aperture was healed enough to allow of a small flattened beeswax marble being inserted in it, and where it would be allowed to remain until the distended opening was completely sound. The ball gave the nose a very swollen and up-turned appearance (*T. Petrie*).

Nose-pins afford much variety in shape, size, and material. On the Pennefather River the half-moon shaped pin (NGG.

i-mina) is made from the shell of the *Megalatractus aruanus*, Linn. Unless the shell is fresh, it is soaked for some two or

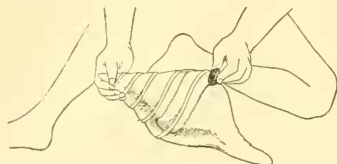


Fig. 17.

three days in water; the operator, by means of a stone, then chips out the portion indicated (fig. 17), and grinds it down with water, the "rib" finally constituting the nose-pin. This imina is employed by men only, the women using a piece of grass. Similarly, be-

tween the Mitchell and Staaten Rivers, amongst the Gunanni, the men alone make and use bone ones (GUN. rau-wôr-injala) and the women grass-reeds (GUN. mo-banggir). Amongst other articles utilised I have observed the unfertilised flower-stalk of one of the *Banksias* (Bloomfield River), a piece of Bamboo (Embley River), or other kind of timber cut bluff at the extremities, spirally ornamented (Cape Grafton) or not, a feather-quill, etc. Wooden nose-pins may also be put in the ear-holes when such have been pierced. On the Embley River the nose-pin (wood or reed) may be decorated with a bead of the *Adenanthera abrosperma*, F.v.M., or *Abrus precatorius*, Linn., at either extremity; used by the women as a sign of mourning, sometimes by the men as a decoration. Local names:—Capes Bedford and Grafton, tabul; Atherton, yimpala; Tully River, imbala. PPT. milya perkilli (= nose large).

19. *Tooth-Avulsion*.—The knocking out of one or other or both upper central incisors is practised throughout the Peninsula, the North West Districts, at Princess Charlotte Bay, on the Palmer River and district around it, and on the East Coast, at the Bloomfield River, till very recently on the Endeavour River, and formerly as far south as the Keppel Islands. It is absent amongst the scrub-blacks of the Lower Tully. When present, it may either be connected with, *e.g.*, Keppel Island<sup>11</sup>, Princess Charlotte Bay, or quite dissociated from any of the initiation ceremonies; the mutilation is not always obligatory with either sex. That the custom has been in vogue for ages past is probable from the fact that in none of these Queensland languages are there any *th*, *v*, *f*, or *s*, sounds, which require these teeth for their proper enunciation.

20. On the Pennefather River avulsion was customary in both sexes and performed after the individual had arrived at the full completion of puberty, after marriage, and in the case of a male

<sup>11</sup> On the authority of Mr. W. H. Flowers.

only subsequently to having attended the initiation dances some two or three times. The operation is performed by one of the older men as follows, both sexes being mutilated at the same time. A pit about three feet in diameter is sunk, and a bush-fence constructed along three quarters of its circumference, near the break in the bush a group of elders sit, with a line of women on one side and men on the other, all lying upon their left elbows, each one coming up in turn to undergo the ordeal. One of the old men rests each individual's head on his open thigh, so as to be in a position convenient for pressing a thin wooden pencil on the particular tooth, and so hammering it out; as each tooth falls out he calls out the name of the individual's home, *i.e.*, the locality whence Anje-a brought his Cho-i<sup>12</sup>. The teeth are all thrown into the pit, into which the blood is also spat and then covered up, the patient's bodies being smeared over with charcoal.

21. In North-West Queensland, as well as up and down the Diamantina River, this custom of avulsion is gradually dying out; it is a mutilation which is perfectly voluntary, may be practised by both sexes, and most certainly at the present time has nothing whatever to do with any of the initiation ceremonies. In the Boulia District, the gums all round the teeth to be extracted are loosened with the thumb and finger nails; this loosening is then aided by biting hard into a stick held transversely in the mouth for a good ten minutes or so. The individual in squatting position, with head raised, now holds a strong stick vertically behind the two to be extracted, and pushes it firmly upwards and forwards, while a friend hammers away from the front with a wooden "chisel" driven by a heavy stone for a mallet. In the Upper Georgina District the patient lies on his back with head touching the ground, while his friend takes a stick which he presses against the teeth to be removed and hammers away until they are broken out.

22. Around Princess Charlotte Bay, avulsion is a preliminary to betrothal in the case of the males, and to consummation of marriage in the females. The right or left upper incisor may be removed; this is effected by hammering as before, with the individual's head resting on the lap of one of his mates, but here the subsequent hemorrhage is controlled by burning with a fire-stick. The removed tooth is flung into water or buried. From this time onwards the boy leaves his mother's and sister's camps, to sleep with the single young men, though he continues to go

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<sup>12</sup> Roth—Bull. 5—Sect. 68.

to his mother's for his meals. Avulsion here always takes place subsequently to nose-piercing.

23. On the Middle Palmer River, the right central incisor is knocked out in both sexes, the left one being occasionally made to follow suit. At Butcher's Hill it is the left incisor, that is removed; here, the victim's eyes are covered so as to preclude the possibility of identifying the actual operator.

24. At the Bloomfield River, the young boys when about eleven or twelve years of age, get one or other of the central incisors hammered out, but this constitutes no ceremony, and is not absolutely necessary.

25. *Necklaces ; Shell.*—The Pennefather River District provides a large number of shells that are utilised for necklaces. Square-shaped pieces of nacreous shell are made by breaking the shell into chips, each chip being next drilled with the onyi drill<sup>13</sup>, its edges bitten with the teeth, finally ground down on white coral, and then strung on a fibre-twine. This form of necklace has the generic name of lankajana applied to it, whether manufactured from the lankajana (*Arvicula lata*, Gray, a flat red-backed shell) from the wú-idi (*Meleagrina margaritifera*, Linn.) or from the arrò-angati (*Nautilus pompilius*, Linn.); worn for purely decorative purposes, by women around the neck, by men over the forehead (as a fillet). The *Solen sloanii*, Gray, pierced at one extremity, and numbers of them strung on twine, is worn by women when in mourning, for children especially, either around the neck or from over one shoulder across to and under the opposite arm-pit; it is called ché-ra-a after the name of the mollusc, most of the other necklaces here being named according to the constituents of which they are composed. The mangurn is worn by little boys and girls only, and made from the *Dentalium aciculatum*, Gould; the shell is broken up into segments which are strung together, the whole having the appearance of European glass-bugles. The kò-chi (*Oliva australis*, DuRoi) after being stood on its end, the apex gently hit with a wooden hammer, and then chipped off,

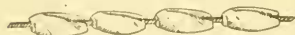


Fig. 18.

thus forming an aperture through which the thread passes end to end of the shell (fig. 18); is worn by mothers on the death of an infant; instead of being used on the neck, round and round which it is wound, it may be slung from across and over one shoulder to under the opposite arm-pit,

<sup>13</sup> Roth—Bull 7—Sect. 42.

while at times it may be seen around men's necks when engaged in fight. The *Columbella pardalina*, Lamarck, is put to similar uses as the *Oliva*. Between the mouths of the Mitchell and Staaten Rivers, necklaces of the *Dentalium* (GUN. mandábadaba), *Oliva* (GUN. manggo-anda) and (?) *Nautilus* (GUN. binjé-la) are manufactured and worn by men only, the last-mentioned being additionally used as a fore-head band.

26. *Necklaces ; Opossum and Kangaroo Twine.*—There are two varieties of the Opossum-string necklace to be observed in the North Western Districts, one of which is constructed on a fringe-, the other on a belly-pattern. The former consists of a main supporting string (a composite basal strand), from which hang some dozens of tassels formed of one continuous length successively twisted upon itself and around the supporting string ; each tassel is about four inches long<sup>14</sup>. It is manufactured in the Boulia, Leichhardt-Selwyn, and Cloncurry Districts, usually by women, is coloured red and primarily intended for use at corroborees ; when made somewhat larger than usual, as is sometimes the case in the Boulia District, it may be worn as a woman's apron-belt. Local names :—PPT. munamalyèri, KAL. and MIT. mittamiko. In the belly-pattern, all the Opossum-hair strands are fixed at either extremity to the tying strings<sup>15</sup>, but such necklaces, once manufactured at Glenormiston and Roxburgh Downs are extremely rare ; one specimen obtained from the latter station, though manufactured on the proper plan, had the Opossum-string replaced by cotton threads drawn from out of an old sock.

27. *Necklaces : Grass-reed and Pandanus.*—The Grass-bugle necklace is made throughout Queensland. In the North-Western Districts it is manufactured usually by the women and is the badge of the first of the initiation ceremonies, whence it can be worn subsequently, on any occasion, by both male and female. In its simplest form it consists of hundreds of grass-reed bugles threaded on a twine from twelve to sixteen feet long tied at its extremities ; the bugles are cut into lengths of from about half to five-eighths of an inch and over, either by means of the sharp edge of a mussel-shell or a stone-knife. Such a necklace can be worn just as it is, as a coil wound round and round the neck, or else rolled up into a thick loop so as to make two bellies of it, the ends being attached to tying-strings<sup>16</sup>. In other cases the bugles may

<sup>14</sup> Roth—Bull. I—Sect. 14, and Plate vii., fig. 6.

<sup>15</sup> Similar opossum-hair necklaces are found on the Tully River.

<sup>16</sup> Roth—Ethnol. Studies, etc., 1897—Fig. 267.

be strung on a number of shorter threads, fixed at their extremities to the tying-strings, so as to form a single-belly ornament<sup>17</sup>; or again, two such bellies may be looped together, perhaps the commonest form<sup>18</sup>. On the East Coast the grass-bugle necklace is seen from certainly north of the Endeavour River to as far south as the Keppel River, and is made and usually worn only by women; the pattern followed is that of one continuous length of string. On the Tully River, natives of both sexes wear it. On the Lower Gulf Coast, the ornament is made and worn only by the female portion of the community. Local names:—PPT., KAL., and MIT. konupa, KYI. wanggar, KYE. yirko, GUN. manèr-gora (made from ra grass), MAL. waln-gara.

Grass-bugles amongst the Brisbane Blacks were threaded on a length of string knotted at either extremity; it was usually made by the old men and women, but mostly worn by men, at any time. It was called kulgari-pin (*T. Petrie*).

At Princess Charlotte Bay a necklace (al-wûra) worn by the women and especially the younger girls is formed of strips of Pandanus leaf worked into a plait of from three to five strands<sup>19</sup>.

28. *Necklaces (miscellaneous)*.—Amongst unusual objects I have observed strung together, and worn as necklaces may be mentioned the "calcareous eyes" of a cray-fish, and the vertebral bodies of a young shark, on the Batavia River; and pencils of hardened beeswax attached to a top-string on the Daintree River. In one such specimen I examined at Cape Grafton, whither it had been bartered, and which the local Kungganji Blacks called o-mor, I counted upwards of one hundred and fifty pieces of beeswax (fig. 19), each about one and a half inches long, coloured white, and suspended by an attached twine eyelet to the tying-string; it was said to be used by men as a fighting ornament, by the women, as an ordinary decorative one.



Fig. 19.

29. *Cross-shoulder Ornaments*.—Attention has already been drawn to the fact that certain of the necklaces may also be worn as cross-shoulder ornaments, a method of fixation, *i.e.*, from over one shoulder across to under the opposite armpit, which in certain areas indicates a symbol of grief and mourning<sup>20</sup>. On the other hand, there are indeed here and there a few decorations only worn as cross-shoulder bands. Thus, on the Upper Georgina River, at Headingly, an Opossum-string cross-shoulder

<sup>17</sup> Roth—*Ethnol. Studies*, etc., 1897—Fig. 266.

<sup>18</sup> Roth—*Ethnol. Studies*, etc., 1897—Fig. 264.

<sup>19</sup> Roth—*Bull.* 1—Sect. 11, and pl. v., figs. 1-4.

<sup>20</sup> Roth—*Bulletin* 9. (*Rec. Austr. Mus.*, vi., 5, 1907, p. 367.)

piece (the kurmanja of the Yaro-inga) is worn by males and females; on the Pennefather River a strip of Kangaroo-skin tied at the ends, forms an ornament<sup>21</sup> (NGG. do-ana) that is used by women only at any time. So again, the Pennefather River women may wear on any occasion a cross-shoulder band made of fibre-twine interwoven with the feathers of the Emu or a variety of Blue Mountain-parrot, the decoration being known respectively as the taipe-pra and taipe-mandenufo; but this may also be used by them as a belt or as a sucking-string<sup>22</sup>.

30. *Chest and Back Ornaments.*—Most of the chest and back ornaments consist of a portion of Pearl-shell, Nautilus, or Melo, drilled to carry the string that suspends it over the chest. On the Pennefather River the Pearl-shell chest ornament (NGG. gamaga) is of two kinds; the shorter and rounder pieces are worn only by a mother on the death of her child, by females when dancing round a corpse (children sometimes using the half-broken ones), while the longer ornaments are worn by the men at corroborees and on other special occasions. The outer layer of shell is removed by placing the specimen on the cold ground, face downwards, and covering carefully with hot ashes, after which the surface can be the more easily removed by grinding on a stone with water, when pearl-shell is scarce, the ornament may be manufactured here from *Malleus vulsellatus*, Lamarck. Further down the Gulf-coast, e.g., between the Staaten and Mitchell Rivers, these iridescent-shell chest decorations are worn by men only; the Gunanni terms for them, according to the species of shell, being binjé-la and pin-yertan. On the Eastern Coast-line at Cape Bedford, etc., the elongate form of it (KYI. komaral) is used by both girls and boys; on the Tully River it is usually worn by the adults, who speak of it as kwi-anchal. With regard to the Nautilus, this is worn between the shoulders of the men (fig. 20), between the breasts of the women, at Cape Bedford, and on the Endeavour, Bloomfield, Laura, and Middle Palmer Rivers. Owing perhaps to its comparatively fragile nature, I have not observed the regular bartering of this shell to any very great distances inland. Local names:—KYI. milbar, KMI. trila-elpán (same term as applied to the pearl-shell<sup>23</sup>).



Fig. 20.

<sup>21</sup> This strip of skin is cut from the flank of the animal (NGG. adaut-chuko), and the hairs left on.

<sup>22</sup> Opossum-twine (barbun) was worn similarly across the shoulders of the Kippas only, at Brisbane (*T. Petrie*).

<sup>23</sup> A piece of Nautilus-shell, the tulin, was worn between the breasts or shoulders, in both sexes, at Brisbane; it was much valued by the inland blacks (*T. Petrie*).



As a general rule, the *Melo diadema*, Lamk., is to be found worn more frequently inland than on the coast line where the Pearl-shell as a decoration is in the ascendent, the iridescence of the latter naturally proving more attractive and so reducing its export to a minimum. The melo travels no inconsiderable distances, e.g., into the Boulia District whither I succeeded in tracing its course through the trade-routes as follows:—From the Gulf Coast-line between the Nassau and Staaten Rivers, where the Gunanni call it *rō-anda*, it is brought into Normanton whence it gets to the Nau-an Natives at Mullangera and so to the Upper Flinders and Cloncurry District aboriginals (i.e., Wunamurra and Maitakudi), the Flinders ones bartering it to the Yirandalli Blacks around Hughenden; at the head-waters of the Diamantina River, at Kynuna, and at Hughenden, the Goa folk from Elderslie obtain it from all three sources, trade it down the river to Diamantina Gates and Cork, whence it is brought via Springvale into the neighbourhood of Boulia, where it is occasionally but irregularly seen worn on the fore-head like a Kangaroo-tooth ornament. At Roxburgh Downs and south of that station, as well as elsewhere, I have observed this decoration being imitated by chipping and grinding-down pieces of broken chinaware. Local names:—PPT. *kulinjeri*, MIT. *chikara*.

On the Pennefather and Embley Rivers, in fact on both sides of and within the extreme Cape York Peninsula, a flat circular shell chest-ornament may not infrequently be met with; this is made by chipping off and grinding down the base of the *Conus millipunctatus*, Linn., and finally drilling the aperture through which the string passes. Another shell, worn just as it is found, is the *Solarium perdis*, Hinds; the Pennefather Blacks speak of both these shells under the one name of *dévi-dévi*.

31. In the North-Western Districts, here and there, thick circlets of Opossum-twine, etc., may be thrown over the head and hang loosely upon the chest.

32. Amongst unusual articles I have seen worn regularly as chest ornaments may be mentioned the large Eagle-hawk's claws, two of which<sup>24</sup> are attached moon-shape-like into a piece of cement; two of such double-claw hoops may be fixed to the same neck-string. The claw is brought to Boulia from the north, both from down the Georgina River, and down the Burke and Wills Rivers; PPT. *mingkara*, KAL. *pi-ko*<sup>25</sup>.

<sup>24</sup> For an illustration see Roth—Ethnol. Studies, etc., 1897, fig. 270.

<sup>25</sup> The testicles of the Kangaroo, with surrounding pouch and skin, after being removed and dried, were cut into slices, rubbed with charcoal, and suspended over the chest by a string passing through a hole at the edge (*T. Petrie*).

33. *Waist-skeins*.—The human-hair belt, or preferably skein, found throughout North Queensland, except perhaps in the extreme Peninsula, consists of a long piece of double-plaited hair twine wound round and round the waist so as to form a thick skein; the resulting size may be gauged from the fact that a comparatively small specimen when unravelled, was found to measure a length of over twenty-six yards. One extremity of the twine is often attached to a little wooden peg, which, by its speedy recognition, enables the wearer to start unrolling all the more readily. Such a hair-skein into which the knife, tomahawk, etc., is often stuck, may not be removed from the body for weeks, perhaps months, at a time; its very nature precludes it from getting rotten through moisture. In the Bouliā District it is one of the ornaments allowed to be worn by both sexes subsequently to the first of the initiation ceremonies; the men usually don it continuously from this time forwards, but the women only at corroborees and other special occasions, though not necessarily even then. In most of the other districts it is the men only who are allowed to wear it, although in several where it is known to have once been in vogue, it is now discarded even by both sexes, *e.g.*, on the Endeavour River where, in Captain Cook's time<sup>26</sup>, the men are stated to have had "a string of plaited human hair, about as thick as a thread of yarn, tied round the waist." Local names:—PPT. wa-kula, KAL. wan-niga, MIT. u-rodō, the Yaro-ingo of the Upper Georgina calling it ai-tanja. On the Pennefather River, fibre-twine waist-skeins are wound around the belly and arms of women only, by whom they are perhaps more often used as mourning strings; they are very often coloured red, made of over-cast twine, and known as tanga-a.

34. *Waist-belts*.—<sup>27</sup> Among Waist-belts, *i.e.*, bands, etc., which are fixed in front or behind, there are one or two interesting varieties. Fixation anteriorly however is comparatively rare, the only example known to me being that of the Opossum- (or kangaroo) twine waist-belt (KMI. alu-jo) of the Middle Palmer and Tully Rivers; in the former, the ends are attached in front by means of a knot passed through a loop, in the latter by tying. On the Batavia River, an Opossum-string (NGG. ogwar-

<sup>26</sup> Hawkesworth's Edition, 1773, p. 207.

<sup>27</sup> The Brisbane Blacks wore waist-bands made of Opossum- and Human-hair twine on the ordinary European fish-net pattern, three to four inches wide and from six up to nine feet long; the Opossum ones were worn at initiation by the Kippas, and subsequently on any occasion, the latter, netted by themselves, being used by the medicine-men only (*T. Petrie*).

agana = name of animal) is used as a belt by the men, but as a cross-shoulder piece or necklace by the women<sup>28</sup>. The Penne father River District natives have a very pretty shell waist-belt made from the *Oliva australis*, Duclos, the native name of which cowrie (NNG. ko-chi) gives the name to the completed

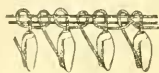


Fig. 21.

article. The shells are strung vertically as in fig. 21, upon a double top-string, and tightened together, as many as one hundred and seventy having been counted on the one belt; though manufactured and used by women, it may be worn by the males for decorative and corroboree purposes. The same folk also possess a bright yellow-coloured belt made from the prepared outer cortex of the *Dendrobium bigibbum*, Lindl. (NNG. zu-la), the belt itself being called a tchi-li, made by women, the larger kinds are used as belts for the men, the smaller as cross-shoulder bands by the women, on all or any occasion, fighting, dancing, etc. The actual process of its manufacture (fig. 22) has already been described<sup>29</sup>; a variation has since been met with, which is formed of three strips of cortex and four threads.

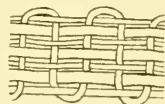


Fig. 22.

35. *Waist-circlets*.—A Waist-circlet is invariably put on from below up, great difficulty being often experienced in getting it into proper position. The Opossum-rope waist-circlet (MIT. mun-dolo) is met with in the Cloncurry and Flinders Districts, is upwards of an inch thick, and measures sometimes over a yard on its outer circumference. It is made of a thick skein of fibre—acting as a sort of core, around which a single external strand of Opossum-string (often replaced by fibre, etc.) is over-cast; a pattern representing areas of black bands is worked in with hair-twine in this outer layer. In the smaller varieties (*i.e.*, those for females) the internal core or skein may be made of human-hair twine instead of fibre, and there may be a few opossum-string tags, forming a thin fringe as it were, hanging down in front. It is worn by adult males at corroboree time only, by young boys at any time previous to reaching the first stage of social rank, while that for a female may be worn on any and every occasion. On the Middle Palmer, at Cape Bedford, etc., Waist-circlets, with a fringe attached in front, (KMI. mi-na, KYI. yirpi) are worn by the women only; the circlet portion is usually manufactured on a core of human-hair overcast with Kangaroo-

<sup>28</sup> I am ignorant of the method of attachment of the two extremities.

<sup>29</sup> Roth—Bull. 1—Sect. 12 and pl. vi., fig. 2.

or Opossum-hair twine, while the tassels<sup>30</sup> composing the fringe are often made of fibre-twine (*e.g.*, *Careya australis*, F.v.M.). The Bloomfield River women wear a circlet of human-hair or fibre-rope around the waist; it is commonly met with on the older females, and those who have suffered any trouble over a recent accouchment, though in all cases it is looked upon<sup>31</sup> in the light of an ornament, especially when some red colour is woven into it.

36. *Apron-belts*.—The separate tassels forming the apron of the Pennefather River Apron-belt (NGG. *andré-ata*) are made on the same pattern as those of the Cape Bedford Waist-circlets; they are strung on a top-string (NGG. *ngora*) stretched between two sticks, during their process of manufacture, and made of *Careya australis*, F.v.M. (NGG. *kuiperi*) twine. On completion, the tassel apron is rolled up with the roots of the *Morinda reticulata* (NGG. *adá-a*) which stains it a yellowish red. The apron varies in depth from two to five inches and is worn double, a loop being inserted in the top-string where folded over, the two ends of the top-string being passed through it as represented in fig. 23, the apron being thus worn double. Such an apron is worn only by the females from the time they begin to toddle and are only discarded at full puberty; the reason given for such a practice is that the exposure of the female genital is indecent, but that when nature provides the hair no further artificial covering is required<sup>32</sup>. In the hinterland of Princess Charlotte Bay, the Apron-belt is worn only by the women, though I have occasionally observed it put around their necks; it is made of vegetable fibre (*Barringtonia racemosa*, Gaud., *Bombax malabaricum*, De Cand., or *Malaisia tortuosa*, Blanco), on the same pattern as the Pennefather River tassels already mentioned. The Bloomfield River women sometimes wear a similar Apron-belt, but this has only been introduced of late years<sup>33</sup>. Along the coast-line between the Fitzroy River and Broadsound, the women used often to wear a four or five inches deep apron belt of Opossum-twine. The larger sized example of the Opossum-twine munamulyeri necklace has already been noted as occasionally worn by the Bouli District women in place of an apron-belt.

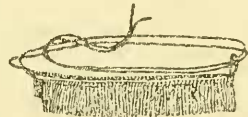


Fig. 23.

<sup>30</sup> Roth—Bull. 1—Figs 4, 5., pl. vii.

<sup>31</sup> According to Mr. R. Hislop.

<sup>32</sup> The same practice with the same reason given was in vogue amongst the Brisbane girls with the Opossum-twine apron belt (*T. Petrie*).

<sup>33</sup> According to Mr. R. Hislop's opinion expressed in 1898.

In the Upper Georgina area, at Headingly, the Yaro-inga females wear the Opossum-twine apron-belt, the murrtara, either round the waist or neck, the males donning it as a necklace.

There is a male corroboree waist-apron belt found in the district around the Batavia River, with the apron portion formed of Pandanus strips (fig. 24), attached to the top-string in a manner different to what has been found anywhere else in Queensland; it would be interesting to learn what the arrangement is in the corresponding New Guinea female article.



Fig. 24.

37. *Hip and Tail Pieces*.—Throughout the North Western Districts, in times of corroboree and other occasions for rejoicing, and on wife-hunting expeditions, etc., certain ornaments are fixed or rather suspended from the waist-skein in the case of males only. Thus, the pingkara of the Boulia Natives is a bunch of Eagle-hawk feathers tied tightly round at their shafts into the form of a feather-duster and attached by the quill-end on either side of the skein so as to dangle over each hip; it is called a wan-pa by the Cloncurry boys, who let it hang down in the central line behind instead of at the sides. The Boulia tilyeri is a similarly bound bundle of Emu-feathers<sup>34</sup>, but attached so as to fall between the fold of the buttocks; on the Upper Georgina River, the Yaro-inga may stick this bundle (kwalla-kwalla) upwards behind, such a position indicating the sign of sexual connexion when the wearer comes to steal a woman. The Opossum-string tassel (MAL. mitin) may similarly be suspended posteriorly on the Tully River; at other times it may be seen worn over the chest hanging from a neck-string. On the Tully River stuck upwards into the belt behind is the ombir, an ornament made out of White or Black Cockatoo, Scrub-turkey or Scrub-hen tail and wing feathers; the pinnae are pulled down on each side of the barb, and the barbs then tied up into a bundle, which when complete makes the whole article look something like a feather-duster. It forms a portion of the special fighting costume<sup>35</sup>.

38. *Genitalia*.—The epilation of the pubic hair was practised by both sexes on the Proserpine River, but by females only, on the Lower Tully River. At Brisbane, most of the old women,

<sup>34</sup> Practically identical with the fly-flicks described in Bull. 7—Sect. 48.

<sup>35</sup> At the Brisbane initiation ceremony, the Kippas wore a "tail-business" called wonggin (*T. Petrie*). [The death of Mr. *T. Petrie*, so often quoted in these pages, has just taken place at Brisbane in his 80th year. He was one of the first settlers in that district, and a local authority on Aboriginal habits and customs.]

rarely the younger, would cut off the pubic hair ; it was said to be done for the convenience of the males (*T. Petrie*).

Phallocrypts, only used by males at corroborees and other public rejoicings are formed either of pearl-shell or opossum twine. It is somewhat unfortunate that I introduced this term to express certain objects met with in the North Western Districts which I was not then aware were employed rather for purposes of decoration than for concealment.

The *chikaleri* is a flat, more or less oval, piece of pearl-shell, three to four inches long, fixed with cement to a human-hair twine which in turn is attached to the middle of the waist-skein in front so as to hang over the privates. This pearl-shell which I have only observed in the Leichhardt-Selwyn, Upper Georgina, and Boulia Districts, comes into these parts from the head-water country of the Georgina River, though from which portion of the coast it is originally brought I have not been able to discover ; most probably through the Nassau and Staaten Blacks on the Lower-eastern Gulf-coast, they obtaining it by barter from further north.

The *kumpara* is the Pitta-Pitta name for the Opossum-string form of Phallocrypt manufactured on exactly the same plan as the *munamalyeri* necklace which is subsequently wound in a spiral round itself, fixed in this position so as to form a kind of tassel, coloured red, and is hung from the waist-skein in front. Sometimes it is used in the hand as a fly-flick. It is manufactured in the Boulia, Leichhardt-Selwyn, and Cloncurry Districts by males only ; the Kalkadun name for it is *monaro*, and the Maitakudi one *tungga*. These latter people under the same term *tungga* use a Phallocrypt in the form of two tassels made of Opossum-string, joined by an intermediate portion which suspends the article from the waist-skein ; the individual threads of each tassel looped upon themselves, are upwards of a foot long.

*Tin-jinna* is the Pitta-Pitta name for a sort of miniature *kumpara* which I have met with only in the Boulia and Upper Georgina Districts where the Yaro-inga folk of Headingly call it *pilya* ; the method of attachment is peculiar in that it is attached to the pubic hair, while on the event of a corroboree it may be painted white, the only occasion on which an opossum-twine ornament out in these areas is coloured otherwise than red. It is manufactured as follows:—A coil of Opossum-twine is wound round the first two or three fingers of the left hand (fig. 25) and tied on the

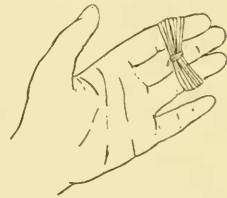


Fig. 25.

palmar side, the coil thus becoming divided into a number of loops. The proximal loop (*i.e.*, the one nearest the palm) is

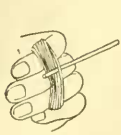


Fig. 25a.

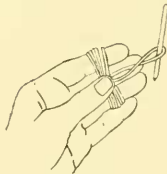


Fig. 25b.

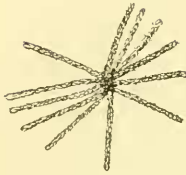


Fig. 25c.



Fig. 25d.

picked up on the dorsal aspect with a little stick or twig (fig. 25a), brought forward, and given a twist (fig. 25b). The twist is then continued by rolling between the forefinger and thumb, and completed by rolling between the right palm and outer thigh; what has thus become a tassel is now held down by the left thumb, while the next proximal loop is made into a tassel, and so on, each tassel being fixed with the thumb, until the star-like article (fig. 25c) is completed, and manipulated into shape (fig. 25d).

39. *Digital Amputation*.—All the Kalkadun women of the Leichhardt-Selwyn District, whom I met, though but a few are left, had suffered the loss of the little finger, the left (Pl. viii., fig. 6). A similar condition is reported from the Northern Territory<sup>36</sup>, and as the same practice was once in vogue amongst the females in the Rockhampton area, on Fraser Island, at Brisbane<sup>37</sup>, and even at Sydney<sup>38</sup>, its original area of distribution must have been a comparatively large one. At Fraser Island,<sup>39</sup> it was said to have been done during infancy by the mother, but when the baby cried too much, someone else had to do it, though in one particular case a woman had done it for herself when a girl. The method employed was by binding the finger tightly round and round with a strong cob-web, or when that was not available, hair-twine, thus allowing the top to turn black and mortify, when it was held in an ants' nest and eaten off. The reason assigned for the custom were that they could dig the yams up better with three fingers than with four, and that when fighting it

<sup>36</sup> In certain tribes visited by Mr. H. Basedow the amputation of the right index finger is general (Trans. Roy. Soc. S. Austr., xxxi., 1907, p. 8.)

<sup>37</sup> On the authority of Mr. T. Petrie.

<sup>38</sup> See G. Barrington's "History of New South Wales," where there is an account given of the operation as performed at Government House for the delectation of Governor Phillip. [For an epitome of observations on this subject see Etheridge—Rec. Austr. Mus., V., 5, 1904, p. 273.]

<sup>39</sup> From enquiries made through Mrs. Gribble.

was better to get three fingers hurt instead of four! At Brisbane, this mutilation served to distinguish the coastal from the inland women, was performed by similar agency, usually by the old women, and when the child reached about nine or ten years of age. At Gladstone and Rockhampton, the amputation is said to have been performed at the first initiation ceremony.

40. *Armlets*.—Opossum-twine armlets (PPT. *mungkala*), in the form of circlets are met with everywhere in the North Western Districts, and in a single length commonly elsewhere. Feather tufts may be stuck in underneath them. In the neighbourhood of Burketown, whence they may have been obtained further westwards, the circlets often have tassels, etc., hanging from them. In the Cloncurry District, armlets are either single, made of one length of twine (MIT. *jammal*), or multiple, made of three or four (MIT. *malyeri*) and then practically identical with the *chabo fillet*<sup>40</sup>. On the Gulf Coast-line between the Mitchell and Staaten Rivers (Gunanni Tribe) an Emu-feather twine armlet (*yu-ontabola* = name of bird) is made and worn by men only.

The Pandanus-strip armlet (fig. 26, 26a) in one form or another is met with throughout the Peninsula, to as low down as the Staaten River on the Gulf-side, and the Bloomfield River on the east coast. In its original form, it is made of a single strip of Pandanus leaf, the ends of which are fixed by splitting, as already described<sup>41</sup>; on occasion however, the trouble of making it properly is considered too much, the ends of the strip being simply tied.



Fig. 26.



Fig. 26a.

In the more northerly areas (*e.g.*, Pennefather River), it may be ornamented after drying at the fire with a glowing charred stick so as to make a zig-zag pattern; worn and made by men only for decorative and corroboree purposes. Local names:—KYI. (Cape Bedford) *monggan*, KWA. *rau-al*, KMI. *anjo-ana* (the name of the plant), NGG. *agantra* (also the name of the plant), and GUN. *mallé-anga*.

The Pandanus-plait armlet is made and worn by men on the Embley River, at the Moreton River, and on the higher reaches of the Batavia River. At the last-mentioned, it may be made

<sup>40</sup> At Brisbane, armlets were made from the skin cut vertically down the belly of the Kangaroo—this portion of fur was of a lighter colour; it was worn by men on both arms, at corroborees and other occasions for full-dress (*T. Petrie*).

<sup>41</sup> Roth—Bull. 1—Sect 8 (e).



by women, and called a *langanjinyi* (NGG.), but in that case is fixed around the leg above the calf, and worn by members of their own sex at any time, and also when dancing around the corpse at the burial ceremony. The process of manufacture has already been drawn attention to <sup>42</sup>.

On the Tully River are to be seen split Lawyer-cane armlets (MAL. *raingkan*) made of a single strip double-coiled (fig. 27, 27a), and fixed according to two patterns, the construction of which diagrammatically has been described<sup>43</sup>.



Fig. 27.



Fig. 27a.

From Whitsunday Island in 1901 I obtained a couple of women's bangles from which a few pieces of Nautilus shell hung dependent; the body of the bangle is covered with (?) opossum hair.

41. *Anklets*.—On the Pennefather River fibre-twine with no special name beyond that of the plant from which it has been derived (*e.g.* *Ficus malaisia*), is tied around the ankles, above the calves, and around the waist; worn by men alone, and only at corroborees.

42. *Decorative Scars*.—Decorative scars or cheloids can be recognised from all others, *e.g.*, fighting, mourning, etc. not only by their constant position upon the chest (Pl. x., fig. 1) and upper abdomen, often upon the shoulders and either side of the vertebral column (Pl. ix., fig. 2), but from the fact that they are invariably artificially raised, in some cases quite half an inch above the surrounding surface. These raised scars contain pigment, are quite smooth, have rounded edges, and possess the feel on touch of tough fibrous tissue. They are said to remain many years, but eventually decline; what lends colour to this statement is that, as a rule, the scars among the older men are not so strongly elevated as those in the younger people. The patterns followed are linear, dotted, rectangular or circular, the first being by far the most common, but the results of my various enquiries into any pictorial or other signification, except perhaps on the Tully River, has proved fruitless. Whatever the pattern be, it does not anywhere in the north, as far as could be learnt, remain constant for the whole

<sup>42</sup> Roth—Bull. 1—Sect. 11.

<sup>43</sup> Roth—Bull. 1—Sect. 12.

tribe.<sup>44</sup> nor does it distinguish the different exogamous groups. Amongst the Brisbane Blacks, the pattern did distinguish the tribe (*T. Petrie*). On the Tully River, the more prominent the belly-scars are in a man, the more is he thought of by the women; indeed, in the full development of these particular cicatrices lies the conception of the female's highest ideal of a member of the opposite sex, but women do not care for a boy too soon after he has been cut. Throughout the North Western Districts, on the Bloomfield River, etc., the scarring has nothing whatever to do with the initiation ceremonies, whereas on the Tully River, in the Rockhampton and Brisbane areas it certainly has or had.

43. The place for incision is first of all marked in with charcoal or gypsum, and the cut made with a flaked flint, shell,<sup>45</sup> or quartz, now often replaced by glass; on the Tully River, two incisions are made along the same area, a superficial and a deep one. The account of what follows varies in the different districts, the idea prevalent being apparently to prevent too early union of the edges of the wound, which on the Bloomfield River may sometimes be purposely kept open for a month or two. At Boulia, the natives rub bits of *Portulaca oleracea*, Linn. (the local "Pig-weed") into it for upwards of a quarter of an hour, and say that the nature of the elevation depends upon whether the particular individual has a tight or a loose skin, while the picking at it with the fingers is also subsequently adopted at intervals to make it "jump up." At Glenormiston and at Roxburgh Downs a quantity of bird's or other blood is said to be put on the wound so as to increase the size of the clot, while further up the Georgina River, at Headingley, a boy told me that amongst his own (Yaro-inga) people the wound is rubbed into with charcoal. The Cloncurry Blacks assured me that feather-down is first of all put on to prevent the blood running off, *i.e.*, to cause coagulation, and left there for two or three days until such time as the wound gets "rotten" and the "yellow muck," *i.e.*, pus, runs out; the latter is next removed by rubbing fat into it, and the wound "grows himself then." On the Pennefather River, the scars are briskly rubbed into with the milky sap of *Alyxia spicata*, R.Br. (NGG. wai-peri), and on the Bloomfield with clay, whilst the Tully River

<sup>44</sup> Yet here and there amongst certain of the tribe may be observed distinctive scars which are not met with elsewhere (*e.g.*, circular scar around the umbilicus at Prince Charlotte Bay, square shoulder scar at the Pennefather River), giving rise to the suspicion that originally these decorative cheloids may have distinguished tribe or group.

<sup>45</sup> *e.g.*, *Tellina perna*, Spengler, and *Tellina foliacea*, Linn., on the Pennefather River.

Blacks use a kind of white mud (MAL. *marchila*). Nowhere does the process appear to disturb the general health, even when the belly-cuts are made, the native will only admit that he feels a bit stiff for a time.

The dotted elevated scars on the arms I have witnessed being made among the Cloncurry Blacks as follows:—The individual takes a small cold piece of charcoal, half an inch or so in height, and places it on the spot where he intends the dotted scar to be, and then puts a light to the top of it, which, after the preliminary flame is extinguished, goes on glowing until the base is reached, thus letting it burn out to a white ash, with the simultaneous scorching and destruction of the subjacent skin; in two or three days the papule of cicatricial tissue begins to form. I have tried this method on myself without any raised scar resulting, and I am more and more convinced that independently of anything septic or not being rubbed into the wound, it is more or less natural amongst these natives for the scar to become raised.<sup>46</sup> Similarly, in the case of a half-caste girl in my employ who met with an accidental burn on the wrist and hand, a very elevated scar resulted within the subsequent ten weeks.

44. On the Pennefather River the scars (NGG. *gá-ni*) are similar in men and women. As a rule, these natives do not make them for themselves; married men cut them for the single boys, husbands for their wives. Fig. 28, 28*a-d*, represent the more common patterns on the chest and shoulders. On the



Fig. 28.

Fig. 28*a*.Fig. 28*b*.Fig. 28*c*.Fig. 28*d*.

belly, are a series of transverse ones but these are rarely to be seen below the navel; on the back one or two transverse ones are occasionally to be seen across the lines; again, there is often a short one or two on the thighs.

45. Amongst the Koko-minni of the Middle Palmer River, in front, with both males and females, the usual pattern consists of transverse scars across the lower chest and upper abdomen, vertical ones on the shoulders, and small vertical ones together

<sup>46</sup> Mr. T. Petrie, who saw Davis, the convict ("Darramboi"), when he came in after being fourteen years with the natives, tells me that none of his decorative scars were raised.

forming horizontal bands around the arms ; on the back, vertical bands of small horizontal cuts on either side of the vertebral column, and occasionally oblique over on the outer buttocks.

46. To the north-west of Princess Charlotte Bay, the few Koko-olkulo whom I have come across, have a very distinctive small circular scar around the umbilicus, in addition to the transverse ones above. Otherwise at Princess Charlotte Bay, the cicatrices are of the ordinary linear type, seen in both sexes, though of far more regular pattern, design, and distinctiveness in the males.

47. Throughout the North-Western Districts, scars are to be seen in both sexes<sup>47</sup>. As a rule they consist of numerous transverse scars cut across the trunk from about the level of the nipples to the navel, and a few, from one to three longitudinal cuts along the top and front aspect of each shoulder ; using the local Pitta-Pitta terms of Boulia, the former marks are spoken of as tipardo, and the latter as muturu. These are the positions most commonly adopted, but additional ones may occasionally be found, as on the upper portions of the chest and on the back. Amongst the Cloncurry Blacks, on the back are five or six pairs of small cuts on either side of the vertebral column from the loins up, and intervening between these may be found two or three pairs of longer bands coming right round the flanks to join those in the front ; again, here and there may be found additional small dots scattered irregularly over the arms and back. In the Yaro-inga Tribe of the Upper Georgina River I have noticed a couple of transverse scars on the upper arms just below the orthodox longitudinal shoulder ones.

48. At Cape Bedford, both sexes are scarred, with varying pattern about which there does not appear to be anything special to be noted. On the Bloomfield River, raised scars are to be seen only on the men ; transverse on the chest, upper abdomen, and back, vertical on the outer thigh and shoulders. A few transverse ones like armlets are sometimes seen on the arms ; exceptionally among the women, there may be armlets formed of small component vertical scars.

49. On the Tully River, the nature and position of the scars varies with the sexes. In the males, one cut is made on the boy horizontally across the lower level of the great pectoral muscles, about a year or two before puberty ; it is an essential cut, made by the father, or other tribesman, is called chindal (MAL.) and

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<sup>47</sup> On Mornington Island they are also to be seen on both sexes.

is believed to assist in making the boy grow. A boy with such a cut is known as a kokai-kokai. The belly-ones (MAL. moingga) are made at the initiation ceremony and are also essential, indeed all males must have both these previously to being married. They are cut somewhat as follows:—About an hour or two before sunset, the bara nut which has been specially prepared by the women is crammed into the novices who, when quite “stodged” so to speak, are forced to drink more and more water, and are not allowed to speak, with the result that the belly becomes grossly distended. The youth lies on his back, with head resting on an old man’s lap while the lines along which the cuts are to be made, are marked out with charcoal. One of the elder men will express a wish to operate and he is chosen, or two may be chosen. At any rate, the operator takes a small flint-flake (kwi-an) between his thumb and forefinger and gauges the depth of the proposed incision by the amount of stone projecting. There is a single quick cut for each scar, and while doing so he calls out “ku! ku! ku! etc.,” this noise being supposed to prevent the youth hearing the sound of the flint as it cuts through the flesh. There are generally about six of these cuts made; they are allowed to bleed well, and finally yellow mud is rubbed all over the belly. If the scars smart and hurt a good deal, it is significatory that they were not cut at exactly the right time, an hour or two before sunset. If long in healing, it means that a woman saw him during the ceremony without his bark-blanket wrapped round him. Lastly, if the scars do not develop prominently it is indicative that he has been tampering with a woman already; such an individual would be ridiculed and called burlehul, a term meaning any small mark. After the belly-cuts, the lad is no longer known as a kokai-kokai but as a ngu-tcha. Among the optional ones, which may be put on at any time are two or three vertical ones on the outer shoulders and a ring of smaller vertical ones on the arm, these scars, like those on the back are known as kargal (MAL.) and are said to have been introduced here from the Townsville District Blacks. Other optional scars are the half-moon ones (MAL. ngau-o) over the breast, very small horizontal cuts on either side of the median line of the chest as far down as the chindal, and pairs of small horizontal cuts on either side of the vertebral column<sup>48</sup>. In the females, the scars, if any, though they are not essential, are put on only after marriage and then by the husbands; they may be cut on the arms and back with small ones on the buttock, but there are never any on the belly.

<sup>48</sup> For the scars cut on the buttocks of expert climbers, see under Tree-Climbing—Bull. 17—Sect. 8, footnote.

50. In the Rockhampton area, the various raised scars are said to have been usually imposed at the first initiation ceremony. On the mainland, with both sexes, the ordinary run of these consists of a few long transverse cuts across the lower chest and upper abdomen as far as the umbilicus, with corresponding ones behind, and longitudinal scars down each shoulder. These may be supplemented by bands of small vertical cuts on the arms and numerous small irregular ones on the chest, while, on occasion, the outer sides of the thighs may be scarred. Among the Keppel Islanders I found on males and females, both in front as low down as the umbilicus, and back, numerous small vertical rows of scars composed of short horizontal ones in close apposition; furthermore on the outer thighs of the females a single composite vertical row of horizontal ones, and on the upper arms (also in the males) a few transverse rows of short vertical scars.

51. Amongst the Brisbane Blacks<sup>49</sup>, the pattern of the scars was alike for the one tribe, both men and women. Boys and girls when they were about eleven or twelve years of age were operated on by men, and then received their chest- and back-marks (fig. 29, 29a), and (the girls only) their shoulder-scars; it was only at their initiation (kippa) that the boys got their shoulder ones. The Moreton Islanders and inland blacks had belly-marks right across as low down as the navel; further north, the belly-scars were cut on either side of the middle line. Each tribe indeed had a different pattern, alike for its male and female members. The incisions were made with a flint or shell, and rubbed in with the fine powdery charcoal obtained from the sapling bark of the Blood-wood (*Eucalyptus corymbosa*, Smith); within a week these scars would be observed raised.

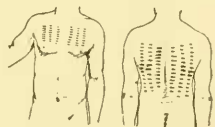


Fig. 29. Fig. 29a.

52. *Feathering of the Body*.—Feathering of the body is in vogue throughout all the North-Western Districts, and here and there in the Peninsula, in the Cardwell area, etc., but limited to men only at corroborees, fighting, or wife-hunting expeditions (Pl. x., fig. 2). In the North-West, white feather-down required for the purpose is obtained from the duck, wild-turkey, etc.; it can be made red when that colour is wanted, by dusting the feathers over with greased red ochre which has been previously pounded on a nardoo or other pounding stone. These two sets of feathers (no

<sup>49</sup> Notes from Mr. T. Petrie.

yellow ones are made) are put by and retained for subsequent use in respective dilly-bags, koolamons, etc. A sufficient supply of blood, obtained by the ordinary bleeding process<sup>50</sup> from the posterior ulnar vein, is collected into any convenient receptacle. This blood, by means of feathers tied to the end of a stick, is painted over the required pattern, previously delimited with gypsum, and dab upon dab of feather-down put on—this remaining in position with the coagulation. Sometimes, the whole day may be thus occupied in preparing for the night's festivities, but no women or children are ever allowed to watch the procedure. In the Cardwell area the whole of the individual's head face and body, back and front, except the hands, feet (and sometimes, calves and shins)<sup>51</sup> are covered entirely with white cockatoo feather-down after the parts have been smeared over with the milky juice derived from the *Alstonia scholaris*, R.Br. The more carefully the warrior is thus decorated, the more successful in the fight is he supposed to be.

53. *Painting of the Body*.—It would be practically impossible to give a detailed description of all the different designs adopted in body painting, be it for occasions of rejoicing, sorrow, or fighting, and I accordingly propose only mentioning a few of the more typical patterns ordinarily met with, omitting all mention of the many different ornaments and decorations already detailed which will generally be found accompanying them.

In the North-Western Districts<sup>52</sup>, at corroborees, or other causes of rejoicing, certain transverse and semilunar bands of white paint, or greased yellow and red ochre may be daubed on. On similar occasions, and also at any time, the women throughout the Boulia District may adopt a greased yellow or red tri-linear pattern. This is put on by means of the three first fingers dabbed simultaneously on the paint, and then smeared sinuously but separately along the limbs, both upper and lower, and more or less transversely across the trunk.

On the Pennefather River a flash painting of the males would be somewhat as follows:—Charcoal over the forehead; a white band from either eyebrow down the front of the ear, along the side of the neck, down the shoulder and arm; a dab of red on either cheek; alternate white and red bands across the chest; and one mass of red over the fore-arms, lower extremities and back—this mass of red may be broken up into fine longitudinal lines by scraping with the back of the shell of *Cardium verte-*

<sup>50</sup> Roth—Ethnol. Studies, etc., 1897—Sect. 283.

<sup>51</sup> Roth—Bull. 4—Plates xxix and xxx.

<sup>52</sup> Roth—Ethnol. Studies, etc., 1897—fig. 275, and figs 283-292.

*bratum*, Jonas, after the manner of a house-painter's graining-comb.

At Cape Bedford, body-painting is indulged in only by the men. Red, white, and yellow are the colours, mixed with water, which are put on in horizontal rows as far down as the waist, but below that in vertical rows.

On the Bloomfield River, painting varies according to the purposes intended—mourning, fighting, initiation or general corroborees. For any purpose, the women are only painted in designs on the face.

Amongst the Lower Tully River natives, no particular patterns are followed but a general smear all over with one or other pigment. The body is thus painted not only for decorative purposes but also for comfort; a very cooling effect on a broiling hot day. Hardly any ornaments are worn by the women, and comparatively few by men.

In the Rockhampton District, red ochre was often used for smearing in vertical streaks down the trunk and limbs, while the Keppel Islanders would often paint the trunk and limbs in vertical bands of alternate red and white stripes, both front and back, with the head completely raddled.

54. *Cloaks and Rugs*.—The manufacture of Opossum-cloaks and Kangaroo-rugs is now a lost art in Queensland, and in the course of all my wanderings I have never seen a single specimen. The preparation of the leather however has already been drawn attention to<sup>53</sup>.

55. *Plaited-Blankets*.—These were made on the Embley, Pennefather and Batavia Rivers, up to within recent years, so late as 1899; I watched some being made on the Batavia River, where the Nggerikudi folk speak of them as anji-ana-anji. They are of two types, circular and rectangular. The former is manufactured from the whole stems of the *Heleocharis sphacelata*, on a chain-twist pattern<sup>54</sup> from a central core, and working

<sup>53</sup> Roth—Bull. 7—Sect. 12. Mr. T. Petrie says that at Brisbane an Opossum-skin cloak six by four or five feet, sufficiently large for two people to shelter under, would be made up of from thirty to forty skins, cut in squares, and edges over-cast with kangaroo sinew; the holes were pierced with a pointed kangaroo or swan bone, sometimes a porcupine-quill, and the tendón passed through by hand. After the cloak was thoroughly dry, after the sewing, it was scarred over by means of stone or shell into straight-line, cross-hatch, or S-shaped patterns, and then covered with red pigment. The hairy side of the cloak was next to the people lying underneath it. The kangaroo skin, from one animal, was prepared in similar fashion, and laid upon like an under-blanket.

<sup>54</sup> Roth—Bull. 1—Sect. 29.



round and round until the required size is obtained; sometimes emu-feathers are worked into it. The completed blanket is said to be very warm for sleeping under on cold nights. The rectangular variety is made from split Pandanus leaves also on the chain-twist pattern, but woven from side to side, somewhat after the style followed in the Pandanus colanders<sup>55</sup>. All plaited blankets are manufactured by the women.

56. *Bark Blankets*.—Sheets of soft tea-tree (*Melaleuca*) bark are often to be found used as blankets in cold weather, in many districts, and would appear to answer the purpose admirably. On other occasions the inner bark of various Fig-trees, e.g., the Ribbed-fig (*Ficus pleurocarpa* F.v.M.), *Ficus chretioides* F.v.M., undergoes special preparation before its conversion into a pliable coverlet. At Atherton, some six or seven years ago, I had the rare good fortune to be an eye-witness of the entire manufacture of such a bark blanket. The individual who made it climbed a *Ficus pleurocarpa* tree (the local kar-pi) to a height of some forty feet and there removed a sheet of bark, the entire circumference of the trunk. The removal was effected by transverse cuts above and below, joined by a vertical one, and pounding along its connecting edge as

it was being picked off the tree; in former times, he told me that this pounding was done with a stone. On regaining the ground he uncurled the sheet so removed (fig. 30) which was now very moist on its inner surface, and which measured about forty-two by twenty inches. He next rolled it in its vertical length (fig. 30a) with the external layer of the bark outside. Across its width, about four or five inches from the

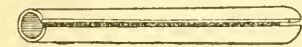


Fig. 30.

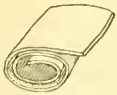


Fig. 30a.



Fig. 30b.

free end, he made an incision with the sharp edge of a broken piece of Candle nut (*Aleurites moluccana*, Willd.) shell; this cut however only went through the thickness of the outer layer, which thus formed a kink (fig. 30b), and so enabled him to obtain two free edges to pick up and tear off. The smaller piece of outer bark he had but little difficulty in removing, the larger taking some considerable time; the sketches (fig. 30c, d) will serve to explain a couple



Fig. 30c.



Fig. 30d.

<sup>55</sup> Roth—Bull. 7.—Sect. 52.

of the positions assumed in this manipulation, which required no small amount of strength, judgment and skill. The outer layer of bark, not being required, is now cast aside. The next stage in the procedure is to find a suitable tree—suitable in the sense that it has a comparatively large root-branch exposed above the surrounding ground-surface which can be cleared of its bark, and used as a table. Upon this convex table, the oblong sheet of internal bark is placed, and hammered on its inner surface with a piece of wood (fig. 30e) shaped like a narrow cricket-bat with handle cut-short, the whole implement measuring about twenty-four by two inches. The blows

Fig. 30e.



Fig. 30f.

are inflicted (fig. 30f) with the bat's edge struck sharply in a slanting direction at an angle with the run of the fibre, considerable force and rapidity being brought into requisition. During this process the bark-sheet (drawn as it gradually is more and more towards the operator) gets struck in its entirety, simultaneously becoming softer and more pliable, thinner, and correspondingly-increased in surface area. Doubled on its outer side, so as to leave its inner surface again exposed, it is again hammered along the same lines of direction as before, the doubling, pounding, etc., being further twice repeated until what may now

be called the blanket is folded into a package, about a foot long, a size just convenient for carrying in a dilly-bag. The sketch (fig. 30g) will illustrate the method of doubling which takes place; I draw special attention to this because the other examples only met with in the Cairns and Cardwell Districts are folded on almost identical lines. The blanket is next opened out



Fig. 30g.

and exposed to the sun with a view to getting all the moisture out. The particular one under consideration measured on completion four feet by two feet four inches, and took between five and six hours to make. It proved of still further interest in that I had an opportunity of watching the operator

mend an accidental tear (fig. 30*h*).

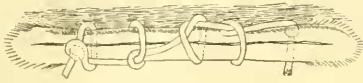


Fig. 30*h*.—The proximal end of the sewing string (on left of figure) is not tied but prevented from slipping by means of a knot in it, suspended by the next loop. The distal end of the sewing string (on the right of the figure) is also prevented from slipping by means of a knot. The sewing was carried out from proximal to distal (left to right of the figure).

This he did with a piece of fibre-twine and a sharply pointed piece of wood, cut just for the occasion, though it is not to be denied that the mend shewed considerable puckering. Local names:—

NGI. wo-nian, CHI. and NGA. kambilla, MAL. magura (=name of the *Ficus ehretioides* from which derived) and keba (=name of tree not identified).